

TRACTATUS PASCHALIS.  
OR, A  
DISCOURSE  
Concerning the  
Holy Feast  
OF  
EASTER,  
ITS ORIGINAL,  
WITH  
RULES and TABLES  
FOR  
The Finding thereof.

With the other Moveable Feasts throughout  
the Year in both Accompts, viz. according to the  
*English* Accompt, or the Old Stile, and the Ro-  
man, *Gregorian*, or New Stile used in  
Forreign Parts, for ever.

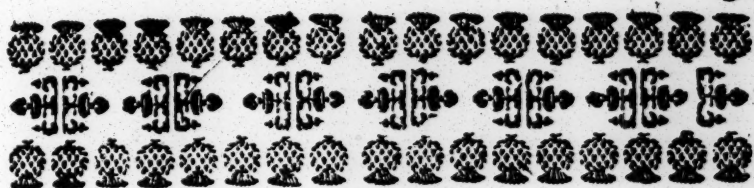
By *John Booker*, Student in *Astrology* and *Physick*.

*LaUDate eUM SoL & Luna, Psal. 148.3.*

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# Tractatus Paschalis.

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A Discourse concerning the Holy Feast of EASTER, its Original, with Rules and Tables for the finding thereof, with the other moveable Feasts throughout the Year, in both Accompts, *viz.* according to the *English* Accompt, or the Old Stile, and the *Roman, Gregorian,* or New Stile used in Forreign parts for ever.



Amongst all the Festivities which have at any time been instituted to the Glory and Honour of God Almighty, or Celebrated by the *Jewes* or *Christians*, without all controversie, the Paschal Solemnity or Holy Feast of *Easter* may challenge the Preheminency: For in that the *Jews*

do call to remembrance the great and wonderful benefits and favours the moſt high God ſhewed unto them, in delivering them out of the Bondage of *Egipt*, *Anno Mundi* 2453. by a ſtrong hand, and ſtretched out arm, with great Signes and Wonders, *Mofes* and *Airon* being their Leaders and Captaines, and conducted them to a Land ſometimes flowing with Milk and Honey. But the *Chriſtians* do Celebrate the Solemnity of this Feaſt not in commemoration of any earthly benefit, or temporal favour received, but in memory of that tranſcending benefit, which God vouchſafed; not to deliver any peculiar, or particular people, but the whole World; not from the ſervitude of *Pharaoh*, or any Tyrants, but from the tyranny of the Devil; not by the interceding of *Mofes* and *Airon*, in the total deſtruction of the *Egiptians*, but by the mediation of his only Son *Chriſt Jeſus*, who ſpared him not, but through his great love to Mankind, ſuffered him to be crucified for us, that we ſhould not any more paſs through the red Sea, but be waſhed of our ſinful pollutions by his moſt precious blood, which he ſhed for our ſakes; who is our Leader and Captain to the Land of the Living, ever flowing with Milk and Honey, promiſed to all the Godly from the beginning of the World; or which is all one, That we might attain to that Heavenly Hieruſalem, in which no deſiled thing can enter. So that hence may be obſerved, that the Paſcha, or Paſſeover in the Old Teſtament mentioned, was not inſtituted only for the *Jewes* in memory of their deliverance out of the Captivity of *Egipt*, (for they were in the ſhadow,  
but



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but the *Chriſtians* in the Sun-ſhine;) but that it ſhould be a Type of the Meſias, through whoſe Blood all Mankind might be freed from the Captivity and Tyranny of Sin, Death, the Devil and Hell; which Saint *John* reſpected when he ſeeing Jeſus coming to him, ſaid, *Behold the Lamb of God which taketh away the Sins of the World*, Chap. 1. ver. 20. And ſeeing this laſt benefit, doth far transcend that of the *Jewes*: Let none wonder if the Chriſtian Church have been alwaies ſtudioſus and ſollicitous, as not only the Biſhops, but the Oecumenical or General Councils have diligently preſcribed what time, and day of the year, with what Rites and Ceremonies the Holy Feaſt of EASTER ſhould be Celebrated, that all Controverſies which happened concerning the ſame in the Primitive times, betwixt thoſe called the *Catholicks* and the *Quartodecimani*, then termed Hereticks, as alſo amongſt the *Catholicks* themſelves, might be removed and taken away, which was accompliſhed by the firſt Oecumenical or General Council at *Nice* in the year after Chriſt 326. the Cannons or Rules of which Council were, Firſt, That the Equinoctial day ſhould be alwaies held on the 21. day of *March*. Secondly, That the Full Moon happening upon the 21. day of *March*, or the next day after, ſhould be counted the Full Moon of the Month *Niſan*. (which is part of *March* and *April* with us) Thirdly, That the Sunday or Lords day, which next followed that ſucceeding Full Moon, ſhould be *Eaſter day*; but if the 14. day of the Moon ſhould happen to be on the Sunday, or Lords day, then the

next Lords day ſhould be *Eaſter* day ; Leſt, that the Feaſt of *Eaſter* ſhould be kept on the ſame day the *Jewes* kept their Paſſeover : So that the 14. day of the Moon, next after the Vernal *Æquinox*, by the Council of *Nice*, was decreed to be the bound, limit, or term of *Eaſter* ; and that *Eaſter* ſhould be Celebrated on the next Lords day, which ſucceeded it ; But if that term, or 14. day of the Moon ſhould happen on Sunday, or the Lords day, then *Eaſter* day ſhould be kept on the next Lords day which followed. And this is the Summe of the ſaid Decree of the Council of *Nice* ; of which there are theſe three principal reaſons.

First, That there might be ſome Analogy or Correſpondency betwixt the Jewish and Chriſtian *Paſcha*, or *Eaſter* ; but, ſo that the Jewish ſolemnity might at no time concurre with the Chriſtians memorial of the Reſurrection of Chriſt.

Secondly, That it ſhould be alwayes kept on the Sunday or Lords day, on which Chriſt aroſe from Death, and not as the *Jewes*, which (at the firſt as God commanded) kept it on what day of the Week ſoever the ſaid 14. day of the Moon in the month *Niſan*, or *Adar*, happened to be.

Thirdly, That at no time an Eclipse of the Sun ſhould be ſeen, on, or at the Feaſt of *Eaſter*, as that, which was miraculous at the death of Chriſt, and contrary to the courſe of Nature, happening at the Full Moon, leaſt it might give occaſion to the *Jewes* and Infidels to calumniate the Chriſtians.

But not to be too prolix in the Preface of this Diſcourſe, Let us remember that *Eaſter* is the principal

cipal of all other Feaſts, and was ſo ordained of God at the firſt. And at this day there be three ſorts, that is,

First, The *Paſcha Hebræorum*, or the *Jewes* Eaſter, the word *Paſah* or *Phaſe*, ſignifying *Transitus*, or a Paſſing Over, which the *Jewes* keep in memory of the Angels Tranſiting the *Iſraelites* Houſes in their Captivity or Bondage in *Egipt*, as may be read in *Exodus* 12. 12, 13, &c. and this their Eaſter was by God commanded to be kept the 14. day (of the Moon, for ſo the *Jewes* do count their dayes) of the firſt month called *Niſan*, which day at Even was the Lords Paſſeover, and the 15. day ſhould be the holy Convocation, as you may ſee in the ſaid *Exod.* 12. 18. *Levit.* 23. 5. *Deut.* 16: 1. *Numbers* 28. 16. and this 15. day is held or accompted to be the firſt day after the firſt Full Moon after the Spring Equinoctial. But this inſtitution the *Jewes* altered, holding a ſuperſtitious opinion of dayes, and would not keep their Eaſter upon a Munday, Wednesday, or Friday, breaking thereby the Commandment of God, like a ſtiff-necked people, as in *2 Kings* 23. 21, 22, &c. but now they keep it as formerly. Let thus much ſuffice for the *Jewiſh Eaſter*.

The Second *Paſcha* or our Eaſter, is indeed *Paſcha Verum*, if our Calender were reformed, and we retain the word *Paſcha* in remembrance of Chriſts Reſurrection (not only as the *Jewes* did, who killed a Lamb; and the blood thereof was to be ſtriken on the door poſt of their Houſes, that it ſhould be a Token thereupon that when the Lord ſhould ſee the blood, he would paſs over them, as in the ſaid

12. chap of *Exodus* more at large you may read: And this was a Type of the Lamb of God our Saviour, his Son Jesus Christ, who was crucified for the Salvation of all the World;) but for that at that time when Christ suffered, *Transiit ad Patrem*, for *Pasah*, or *Phase*, significat *Transitum*, as St. *Augustine* upon the 68. Psalm, *Transitus sit factus de veteri Vita, in novam*. So also in his Epistle 57. to *Dardanus*, and likewise in his 119. Epistle.

Others do say, the word *Pasah* or *Phase*, comes from a Word in *Hebrew*, which signifies *Parcere, vel misereri*; upon which the *Chaldee* Paraphrase, or exposition on the 12th. of *Exodus*, retain the word *Misereri, quia videlicet Angelus vastator transfiliendo pepercit, et misertus est*. Hence it hath been a Custome in *England*, when the Plague doth visit any House (from which good Lord deliver us) a Red Cross is made upon the Door thereof, and there is written thereon, **Lord have Mercy upon us**, as having some Analogy with that mentioned in the twelfth of *Exodus*.

Now to the matter in hand; Our *Easter* was ordained 325. or 326. years after the Incarnation of Christ; For *Constantinus Magnus* noting the errors risen amongst the Congregations of the Christians, assembled a Council at *Nice*, (from all Nations,) wherein there were 318. Bishops, and other Learned men, as well *Greeks*, *Latins*, and *Egyptians*, such that could well determine of the motions of the Cælestial bodies; amongst whom was *Eusebius* Bishop of *Cæsarea* chief, being an excellent Mathematician; and he kept them two years upon his own costs



coſts and charges : And ſo in the year 326. after the Incarnation, There was a new Decemnoval or Golden Number invented, differing from that the *Romans* then uſed, which made it the longer, before they would conſent unto it ; For by this new Cycle, *Eaſter* ſhould be Celebrated upon the Sunday next following the firſt Full Moon, that ſhould happen after the entrance of the Sun into *Aries*, which was then the 21. day of *March* ; but this Inſtitution continued not paſt ſeven years after the Council of *Nice* : For in the year of Chriſt 333. or thereabouts, there fell differences between the *Romans* and the *Greeks* about the ſame, which differences continued near 200. years ; But then in the time of *Juſtinian* the Emperour, *Dionyſius Exiguus* an Abbot of *Rome*, an excellent Man, and worthy *Roman*, in the year from the Birth of Chriſt 527. invented Tables, and began the *Epocha Nativitatis Chriſti*, the 25. day of *December*, *Anno Mundi* 3949. and this is called the Vulgar and *Dionyſian* Accompt, though the true Accompt happens *Anno Mundi* 3948. becauſe Chriſt was born *Anno Mundi* 3947. according to the ſaid *Dionyſius* his computation : This *Dionyſius* in the ſaid year of Chriſt 527. began to draw Paſchal Tables, and Rules Eccleſiaſtical, according as it was ordained at the Council of *Nice*, which he finiſhed *Anno Chriſti* 532. though at the Council of *Chalcedon* (which was 136. years after the Council of *Nice*, and the fourth Oecumenical or General Council in the year of Chriſt 451. or thereabouts, wherein there were 630. Biſhops ; ) it was eſtabliſhed, That who ever held any other *Eaſter* then that  
after



after the Statutes of Rome, should be counted an Heretick: But these Tables of *Dionysius*, and the Decemnoval or Golden Numbers (which *Erasmus Schrekenfasius* calls, *Nobile et Magnum inventum*) for he the said *Dionysius* invented them, and placed them in the Calender, and set them over against that day on which the Moon changed, or was New Moon, and it was called *Aureus Numerus*, *Quod quemadmodum mediante Auro, omnia fiant venalia, ita per hunc numerum in Ecclesia reperiantur fere omnia Festa mobilia*. I say it was set in the Calender in Golden (or as sometimes I have seen it in Red) Letters, for distinctions sake, and was made use of from that time to this very day, though it hath changed its place to the begining of every month from its first position, by which means instead of a Golden Number, (unless it be restored to its true place) it may become a leaden one; for in every 19. years there is an anticipation, or if you will a retrocession of one hour 30. minutes, and in every 304. years, there is gone back 24. houres, or a whole day; so that since its first position in the Calender, it hath removed its place to the begining of each month, almost five dayes, (and yet no man durst presume to alter the Feast of *Easter*, though they saw the *Æquinoctium* still fly back from the 21. of *March*, on which day at the time of the Council of *Nice* was the Vernal *Æquinox*) in somuch as it is now in the *Dionysian* Calender, or if you will as it is used in *England*, and in some other parts beyond Sea, about the 10. or 11. of *March*; by reason of which anticipation since the Birth of Christ, or rather from *Julius Caesar's* time

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time to this year 1664. there are between 12. and 13. daies gone back; for every year it doth anticipate or go back 10. minutes, 44. ſeconds; and in every 134. years it goeth back 24. houres, or a whole day; for in the time of *Julius Caſar* it was obſerved to be on the 25. day of *March*, or thereabout, and it is now above 1700. years ſince.

This Emperour *Julius Caſar* the fiſt *Roman* Monarch, *Anno Mundi* 3902. and in the 45. year before the birth of Chriſt, and the year before he was ſlaine in the Senate houſe by 23. Wounds, noteing the falſe reſs of the year then uſed; for there were 4. ſeveral Calenders uſed, one by *Romulus*, (*Anno ante Chriſtum* 752.) which was, That the year ſhould conſiſt of ten Months, or of 304. daies, which becauſe it agreed neither with the motions of the Sun or Moon, laſted but 45. years.

The Second was the *Pompilian* Calender (*Ante Nativitatem Chriſti* 714.) to which was added two Months, and then the year had 365. daies.

The Third was the Second *Pompilian* year, not in adding, or abateing any thing of the year, but in changing the daies of the Moneths; for every moneth had daies allotted them, but *February*, of even and uneven daies interchangeably, as *January* 31. *March* 31. *April* 30. *May* 31. and ſo every other moneth differed one day, except *February*, which had 29. daies, the whole twelve Moneths making 365. daies as before; and this Calender was uſed to the 450. years before Chriſt.

The Fourth was the Calender of the *Decemviri*, who finding that the *Grecian* Calender was truer then

then the former, by reason of their intercalation once in two years; those *Decemviri* brought the Intercalation to be once in 3. years, which was much neerer the truth then the former, and this continued to the 45. years before the Birth of Christ.

I say this learned noble *Roman* Emperour, *Julius Caesar*, noting as before the falseness or incomposedeness of the year before, and at that time in use; by the Councel of *Sosigenes* an excellent Mathematician framed the year to consist of 365. daies, 6. houres, upon which these Verses were made.

*L. X. V. tria C. capit Annus quilibet in se,  
Addito VI. horas, Anni compleveris oras.*

And because it would be difficult to compute these 6. houres every year, (for should you begin this year at Noon, of any one day, it must end the next year upon the same day, at 6. hours after noon, and the next year following it would be at Midnight; and the third year 18. houres from noon; and in the fourth year 24. houres, or one day;) so that we should drive the beginning of the year every four years a day further, without the getting of a day; so that in 124. years or thereabouts, the *Annunciation* of the Virgin *Mary* would fall to be where *St. Mark* the Evangelist's day is, or a day sooner.

To avoid which inconvenience *Julius Caesar* concluded that at every four years end there should be a day gotten by the surplus of the six houres in every year; for four times six houres makes 24. houres, which is a day, which day he added to *February*, because it is the shortest moneth, and according to the Ancients and our Church Accompt the last moneth;  
and

and this day is put in the 25. of *February* in the Leap year, or every fourth year. And from thence the Hebdomatical or Week-day-Letters receive a change; and the Letter *F* is twice repeated, and *St. Matthias* day is observed on the later *F* whereas in the common year it is on the 24. of *February*, against which the Letter *F* alwaies stands in the Calender. To which purpose there is an old Verse.

*Bissexturn sextæ Martis tenere Calendæ,  
Posteriore die, celebrantur festa Mathiæ.*

So that we may observe the *Julian* year is two-fold, common of 365. dayes, and Bissextile or Leap-year of 366. daies, and it is called Bissextile of Bis, and Sex, because the sixt Calends of *March*, is twice repeated, and this 6th. Calends of *March* is alwaies the 24th. day of *February*; and in the Leap-year, the 24. and 25. day of *February* are counted but as one day, viz. The 6th. Calends of *March*, and the Dominical Letter which was in *January* and all *February* before that day is changed into the preceding Alphabetical Letter, as this year 1664. being Leap-year, the Dominical Letter in the *English* accompt in *January* was *C* and so is all *January* and *February*; but the next Sunday after Saint *Matthias* his day, being the 28. of *February* it is changed into *B* and so serves for Sunday Letter all the year following; and yet the Letter *A* ends the year, and begins the year, and thus it doth every year. So then *February* may be called *Mensis intercalaris*, and the 25. day thereof, *Dies intercalaris*.

So that we may see by reason of this Anticipation, Intercalation, and precession, or retrogression of the  
Equinox



Equinox before remembred, contrary to the intent of the *Nicene* Councel, who much minded not the precession of the *Æquinox*, there doth often happen two Full Moons before we can keep our *Easter*.

Which was the chief cause that Pope *Gregory* the XIII. in the year of Christ 1582. altered the Calender and made a new *Pascha*, or third *Easter*, by which meanes there is sometimes seven dayes betwixt our *Easter* and the *Romans*, sometimes 28. dayes, and sometimes 35. daies, as in a Table shall be plainly shown; Nay, if the World should last some Hundreds of years, there would happen 42. daies, yea and 49. dayes difference betwixt our *Easter* and the *Romans*; if our Calender be not corrected and reformed, which I shall not presume to argue or determine; I shall only endeavour to undeceive those that think we are in the wrong, of which there are not a few.

As in the year 1640. in which I was sent for (by King *Charles* the First of blessed Memory) concerning the same matter, and did satisfie his Majesty: So likewise in this year 1664. was a rumour raised, that we had not placed *Easter* on the right day of the moneth in our Calenders, because the *Roman Easter* happened to be on our *Palm-Sunday*; but had those Find-faults observed the years 1641. 1644. 1660. or the last year 1663. they might have found 35. daies difference betwixt our *Easter*, and the *Gregorians* or *Romans Easter*.

But to speak the truth, by reason the Golden Number is anticipated since its first Institution almost five daies from its primitive place, and so doth  
not



not point out the day of New Moons in the *English* Calender for which it was intended, it often comes to paſs, that *Eaſter* may be Celebrated on the 25. day of the Moon; when as by the Antient Fathers of the Church and Councils, the conſtant limit of *Eaſter* was incluſively between the 15. day of the Moon to the 21. day: And truly from the year of Chriſt 1500. to the year 1582. there was 29. *Eaſters* rightly, and 54. unduely obſerved; ſo I may ſay from the year 1600. to this year 1664. there hath 31. *Eaſters* been kept truly, and 34. unduly: Beſides the Vernal Equinox in the *English* Accompt doth not happen on the 21. day of *March*, as in the time of the Council of *Nice*, but now is in that Accompt about the 10. or 11. of *March*, by which meanes it may ſo come to paſs that *Eaſter* may be Celebrated in the ſecond moneth, and that will be as often as the Golden Numbers 3. 6. 8. 11. 14. 19. ſhall be in uſe, yea 35. daies more latter then the Decrees of the Fathers and Councils intended; for ſo it did (as formerly) in the years 1603. 1606. 1614. 1617. 1622. 1633. 1636. 1641. 1644. 1660. and the laſt year 1663. and will do ſo again, 1671. 1674, &c. and will do ſo ſtill in divers years, if the Calender be not reformed: and if the World ſhould continue to the year of Chriſt 2437. there will be 42. dayes difference; but in the year of Chriſt 4609 if the Calender be not reformed, and the World laſt ſo long, there will be 49. dayes difference. And this is obſervable that from the year of Chriſt 1582. in which the Reformation was made (and ten dayes of alteration was made in the year) to the year of Chriſt

Chriſt 2698. yet to come, which is the ſpace of 1116 years, there may in divers years happen no difference, (except the 10. dayes before remembred, which is every year) but after that year, the Celebration of *Eaſter* will differ every year, ſometimes more, ſometimes leſs, of which you may be ſatisfied in *Clavius* in his fifth Tome, to which I refer you; and of this I ſhall make a Temporary Table for ſome years to come.

Beliſes theſe diſcommodities and abſurdities, which may happen in the ſolemnity of *Eaſter*, others will follow, (had not the Calender been reformed) as the day of Chriſts birth uſually obſerved the 25. day of *December*, which then was the Winter ſolſtice, would ſlide to the Vernal Equinox, and his Incarnation, which was at the Vernal Equinox, would run to the Summer Solſtice, and *St. John Baptiſt's* day would be at the Autumnal Equinox, the Winter Solſtice would be in *October*, and the Spring Equinox would be in *January*, as by what hath been ſaid may be underſtood.

Therefore in the ſaid year 1582. the aforeſaid Pope *Gregory* the 13. reſolved and decreed the reſtitution of the Equinox to that time it was at the Councel of *Nice* to amend the Limits of the new Moons in the Calender, and to innovate, or make a new alteration of the Cycle of the Sun; and for that purpoſe he thought it rather fit to reduce the Equinoctial day to the 21. of *March*, then to let it be on the 11th. as it then in that year was; or as ſome would have had it to the 25. day, (as indeed it ſhould be) to avoid, as then was thought, the greater inconvenience;

inconvenience; and therefore (treading in the ſteps of the *Nicene* Council ) it was reduced by an exemption of ten dayes from the moneth of *October*, (for ſome reaſons not worth naming) ſo that the 5. day thereof ſhould be called the 15. and he would rather that this ſhould be ſo done in one moneth, and year, then in many years and moneths, that the Correction might not be impeded, nor the courſe of the Dominical Letters might be ſuddenly broken off: Having thus reduced the day of the Equinoctial to its place, there wanted a meanes or method to fix the Equinox, that it might not as before, by little and little ſlide back to the beginning of the moneth; in which reſpect, although there was the greateſt reaſon to have had conſideration of the motion of the *Sun*, yet was it not thought fit to reſpect the *Sun*s true motions, nor precisely his mean motions, but rather to find out ſome Cycle more eaſie for the underſtanding of common Capacities; for the true motions were rejected becauſe of their inequality, ſometimes being ſlower, and other whiles ſwifter; in aſſigning of which, there hath alwayes ſome difference amongſt the moſt ſkilful *Aſtronomers* happened; and although they ſhould have agreed, and in that particular have framed (as there are now extant) moſt exact Rules and Tables, yet in vain had it been to have brought in uſe; the reckoning of houres and minutes, becauſe, in reſpect of the difference of Meridians, that labour might have been ſpared: As for example, ſhould the Vernal Equinox at *Rome* happen the 21. day of *March* at noon, it would happen to ſome people more

Eastward from *Rome*, the ſame day at Sun ſet, and to others at the following midnight of the ſame day, and ſo it would have been attributed to the following day, *viz.* the 22.

Wherefore the Pope, and the Compilers of that Reformation begun 1582. not regarding the accurate and ſubtile precepts and Rules Aſtronomical of the quantity of the true and mean motions of the Sun, were contented to admit certain Cycles, and popular or common Rules, which ſhould not differ much from the mean motions, becauſe the *Jewes* themſelves with whom all things were Ceremonial, were not commanded to obſerve the true or mean Vernal Equinoſtial in the Celebration of their *Paſcha*, but only the time in which according to ſence, the dayes and nights were equal.

Therefore the Pope, &c. admitted of that Cycle which ſhould retain the Vernal Equinox, to, or neereſt the 21. day of *March*: And becauſe it was obſerved that the year according to the Sun's mean motion did not conſiſt of 365. dayes 6. houres, but of 365. dayes, 5. houres, 49. minutes, 16. ſeconds, or very neer thereto, according to the *Alphonſine* computation, He decreed in the correction of the Calendar, that not all Centelimals, or Hundreds of years ſhould from that time be counted Biſſextiles, Leap-years, as formerly they had been.

But, that the firſt three Centelimals or Hundreds of years after 1600. ſhould be common years, or only have 365. dayes, and ſuch ſhould be 1700. 1800 1900. but the fourth Hundred, *viz.* 2000. ſhould be Biſſextile, or Leap-year, and have 366. dayes in it.

So



So alſo the three next Centefimals, or Hundreds of years, viz. 2100. 2200. 2300. ſhould in like manner be as common years, of 365. dayes a piece, but the fourth Centefimal or Hundred year, viz. 2400. ſhould be Biſſextile, or Leap-year, and have 366. dayes in it, and ſo *ad infinitum*, or a great while; And the reaſon of this was, becauſe in the *Julian* Accompt in every 134. years, the Equinoctial did anticipate or go back one whole day, Notwithſtanding, the Compilers of the *Gregorian* Calender did foreſee by this their intercalation, and alteration, that it would follow, ſometimes the Equinoctial would more ſlowly go back from the 21. of *March*, as *Clavius* declares in Lib. 1. Cap. 5. *de Calendario*; neither did they judge it would be any hinderance to the Church of God, becauſe in the times of the Council of *Nice*, for that very cauſe the Feaſt of *Eaſter* was Celebrated in the ſecond Moneth, by reaſon of the common and Biſſextile years, which *Clavius* as before largely proves; and in the ſixth Chapter, he overthrowes the reaſons of ſuch who ſay that the difference between the true and mean motion of the Sun might ſometimes encrease to 4. dayes; and he ſheweth (ſuppoſing the verity of the *Prutenick* Tables) that difference never to exceed above a day and a half; yet he could not deny if that *Æquation* had been inſtituted to the *Alphonſine* year, or the mean year, the Equinoctial would oftener have followed, then to have preceded the 21. of *March*. By which meanes all the objections which are uſually brought againſt the *Æquation* of the Equinoctial by the inconfſtancy of the *Prutenick* Tables



which were made use of in the correction of the Calender are dissolved; because the excellency and perpetuity of the Calender did consist therein, and because in it, the Cycle of the Epacts was so artificially disposed, that there needed no change for many ages, and from thence forward the Calender should remain uncorrupt; and not troubled, although by the intercalation, or omission of one day or more, by the Decree of the Pope, it should be again corrected if in case the Equinoctial should rowle from the 21. of *March*; and it is brought to this pass, that though the Equinoctial should recede from the 21. of *March*; yet by the *Gregorian* Equation after the Revolution of 20000. years, it would return or happen on the 20. of *March*.

And yet it did not suffice to restore the Equinoctial, unless the New Moons were renewed, or restored; because as before is said, the New Moons from the time of the *Nicene* Council unto that time, were regressed, or gone back five dayes or very neer; For 19. *Solar* years (if you attribute to every year as *Julius Caesar* appointed, 365. dayes, 6. houres) contain 6939. daies, 18. houres, and in that space of time, there are 235. Lunations, or New Moones, and something more, according to the mean motion of the Moon, and so many simple Lunations are determined in so many *Solar* years; for 235. mean Lunations do require 6939 dayes, 16. houres, 32. minutes, 27. seconds, 18. thirds, so that 19. *Solar* years do exceed 235. mean Lunations, 1. hour 27. minutes, 32. seconds, 42. thirds; from whence it comes to pass that in 76. years, that is to say in 4. Decem-

Decennoval Cycles, or four nineteen years, the Moon doth anticipate her place, 5. houres 50. min. 10. ſeconds, 44. thirds, and at length in 312. years and a half, almoſt a whole day, that is to ſay 23. houres, 59. minutes, 52. ſeconds, 49. thirds, which lacks a very little of a whole day, according to exact Calculation.

For this cauſe, the Golden Number, or the Cycle of 19. years was rejected, which was deſigned to ſhew the New Moon in the old Calender, (the accurate unfolding of which *Clavius* in his firſt Book, *de Calendario*, Chap. 9. demonſtrates) for the Lunations as the Golden Number ſuppoſed every nineteen years, did not return altogether to the ſame poſition or point of Heaven, but from the times of the Council of Nice to theſe our dayes, are gone back to the beginning of the Moneth, almoſt 5. dayes as is before ſaid; and although the Golden Number might have been ſo poſited and corrected, that it might rightly for ſome years have ſhewed the day of New Moon, yet perpetually, or for a long time, it could not have performed the ſame, by reaſon of the deſalcation of the intercalar dayes every Hundred years, and alſo becauſe there ſhould have been 30. Calenders framed, if the Golden Number had been retained, as *Clavius* proves Lib. 1. *de Calendario*, Cap. 9. Numb. 13. 14. and Cap. 15.

Therefore, the Golden Number was taken away, and the Epact was ſubſtituted <sup>gregorian</sup> ſtead; which, perpetually in one Calender <sup>lian</sup> ſheweth the Lunations, as moſt Learnedly the ſaid *Clavius* Lib. 1. *de Calendario*, Cap. 10. 11. &c. to the 20. and 27. Cap. hath demonſtrated.

Thus as plainly and briefly as I could, I have shewed the true Grounds, and Reasons of the *Gregorian* Reformation, of the *Roman* Calender, which, divers eminently Learned Men have opposed; As *Josephus Scaliger*, *Michael Mæstlin*, *Georgius Wortemburgensis*, *Sethus Calvisius*, and many others; whom *Clavius*, *Paulus Guldin*, and *Dionysius Petavius*, and some others, have strongly profligated.

I might shew the Opinion of divers Learned men, and their strong Reasons, for the proving and defending of one, and the other Calender; but it is not my business or purpose; I refer such as would be satisfied therein to *Alstedius*, Lib. 17. *Encyclopædia Uranometriæ* parte 3a. cap. 8. p. m. 1049. &c. I am of his opinion, *Gregoriani Calendarij Reformatio, tametsi est alicujus momenti, non tamen omnibus numeris est absoluta, et cisi Calendarium Gregorianum, Iuliano veteri, sit correctius, non tamen est correctissimum.* And this cannot be denied, let themselves be judge.

Yet I must ingenuously confess, that the *Gregorian* Accompt in this particular, in a threefold respect is to be esteemed more correct then the *Julian*: First, because the quantity of the *Gregorian* year doth better agree to the Heavenly Motions; then the *Julian*. Secondly, because the *Æquinoxes* and *Solstices*, are thereby more firmly bound to certain dayes. And Thirdly, because the *Gregorian Easter* is for the most part, more rightly Celebrated to the mind and meaning of the *Nicean* Council.

Yet there incoends,acle, that the *Solar* year, which is the ~~thead~~ work or Basis of the Politick year, is not yet perfect in all its Numbers; and also that

that the Motions of the Sun or Moon cannot eaſily be reduced to compleat or intire dayes; and again that the Compilers of the *Gregorian* Calender did not begin from the time of *Julius Cæſar*, which indeed it ought to have been; Theſe things are yet wanting, and deſired: Firſt, that *Aloſius Lilius*, and the reſt of the Pontifical Computiſts, have not yet accurately ſhewed how much that is, which is leſs then ſix houres in the true quantity of the year; or, what part of an hour *Julius Cæſar* did exceed the juſt quantity of the year; for, that exact Calculation doth as yet lie hid; but if that exceſs were truly known, we might then eaſily ſay, That Exceſs were ſo much, or would make ſo many dayes, which if they were detracted, or put back, we might uſe the Reformed Calender; but it can be very difficultly reſolved what the exact reaſon of the Politick year is, ſo that the certain quantity of the Moneths, and a perpetual Canon of the Equinoxes and Solſtices, might be framed; and to conclude that thoſe dayes ſuperabounding, or gone back, ſhould not be computed from the time of the *Nicene* Council, which was 326. compleat years after Chriſt, but ſhould have been computed from the time of *Julius Cæſar*, in which that his Calender was begun, or at leaſt from the Birth of Chriſt, in memory of whom the Celebration of the Holy Feaſt of *Eaſter* amongſt Chriſtians is annually ſolemnized.

Therefore, although the *Gregorian* New Calender is more correct then the *Julian* old one, yet it is not moſt correct, or faultleſs.



It is true, many Learned men say, (I will use *Alstedius* his own Words) *Calendarium Gregorianum* recipi potest his cautionibus; primo, ne quis opinetur illud esse perfectissimum. 2. Ne quis putet Solius Pontificis esse potestatem, corrigere *Calendarium*; 3. Ne in gratiam et honorem pontificis hoc fiat; notum est enim, quod Pontifex edita Bulla, Imperatori, Regibus, Principibus, et quibuscunque imperij ordinibus mandaverit, ut *Calendarium* illud amplecterentur: Et fulmine Anathematis ferierit, qui id facere recusant. Which I fear as much as the Crack of a pot Gun.

I had almost forgot the words of a Learned German Divine; *D. Lucas Osiander* in epitome *Hist. Eccles. Cent. 16. Lib. 4. Cap. 18.* of this year, 1582. Circa exitum Comitiorum, *Gregorius XIII. Papa* *Calendarij* sui emanati, (quod *Gregorianum* vocari voluit) formam ad *Rudolphum* imperatorem misit, ut in Germanico etiam imperio illud promulgaret: sicut ceteri orbis Christiani Reges, et Principes in Italia, Hispania, Gallia, Belgia et Polonia, se faciuros receperant. Et Imperator quidem *Calendarium* illud Principibus et ordinibus imperij observandum commendavit. Sed plerique principes et ordines imperij, qui *Augustanam* Confessionem profitebantur, *Calendarium* illud recipere constanter recusabant; Non quod Cæsari morem gerere non cuperent; sed quia Pontifex Romanus, edita Bulla (ut vocant) illud *Calendarium*, omnibus Christianis, sub pœna excommunicationis, recipiendum, auctoritate Apostolica (ut falso jactare solent Pontifices) mandabat. Evangelici autem ordines imperij, Pontificis Romani auctoritatem, et dominium non agnoscebant. In quibusdam locis persecutionem aliqui Evangelici Ecclesie Ministri per-  
tulerunt,



iulerunt, eo quod *Calendarium* illud pontificium approbare et recipere nollent. Itaque jam in *Germania* duo habentur *Calendaria* : unum vetus illud quo uſa eſt *Germania* jam per aliquot annorum centurias : quo hodie etiam utuntur *Proteſtantes* ſeu *Evangelici* : Alterum novum, *Gregorianum* illud, quod *Pontificij* ordines imperij receperunt. Hæc duo *Calendaria* decem diebus inter ſe diſtant : Verbi gratia , ſi Feſtum *Johannis Baptiſtæ* celebratur 24. *Junij* ſecundum vetus *Calendarium* ; idem Feſtum apud *Pontificios* celebratur 14. die *Junij* veteris *Calendarij*. Et multas confuſiones, in contradiſtionibus politicis, et negociationibus, parit novum *Gregorianum Calendarium* : Quare *Pontifici Romano* hoc nomine (pro ſuo labore inſumpto) parva debetur gratia. And I believe I ſhall have as little thanks for my labour in mentioning of this; but let it be how it will I have told you my Author; Look him in pagina mihi 831. 832. et 946. 947.

I have a little more to ſay before I conclude; Some there are that wou'd have *Eaſter* to be kept upon ſome certain fixed day, as upon the xxv. of *March* if it be on Sunday, or the next Sunday following, if the 25. of *March* fall on any other day of the Week, or on the firſt Sunday in *April*, by which means there needed no reſpect to be had of the Moon, becauſe of that Text of Scripture, Col. 2. 16. This is eaſie to do, and by this means the limits or bounds of *Eaſter* would be terminated in 7. daies or a weeks ſpace, and ſo likewise the other Feaſts, as *Whiſunday*, *Aſcenſion* day, &c. which depend upon *Eaſter*, would be limited to more certain dayes; but this being beſides the firſt institution, I wave it: However

ever besides, if this were done, *Æqualitas Anni servaretur, neq; Cyclis, Tabulis, alijsve controversiis locus relinqueretur.* But then the 25. of March in our Calender must not be preceding ours as in the *Gregorian* Accompt on the 15. day, nor as they have made it the fourth of their *April*. Also, moreover by this means the two moveable Terms with us, *Easter* and *Trinity* Term, which depend thereupon, might be made more fixed (as the other two, viz. *Michaelmas* and *Hillary*) and not so wandering and exorbitant, as often times they be.

Something to this purpose Dr. *John White* sometimes of *Gonville* and *Cains* Colledge in *Cambridge*, in his Defence of the way to the true Church against *A. D.* his reply, Chap. 18. pag. 150. 151. Paragraph, or Sect. 2. hath observed, backed in the Margent with undeniable Authors, in these Words: The Celebration of *Easter* upon the Sunday likewise is no point of Faith, but onely a seemly and ancient Ceremony of the Church, at the first not thought so necessary as the *Jesuites* now affirm it to be; especially the holding of it on that day; For the Churches of *Asia* held it on the 14. day of the Moneth, whether it were Sunday or not, by an old tradition; the which many *Catholick* Bishops, as *Polycarp*, *Thraseas*, *Irenæus*, *Sagaris*, *Melite*, *Polycrates*, *Anatolius*, and divers others, many years together maintained; which they would not have done, being all Godly Bishops of the *Catholick* Church, if the custome of the Western Church to keep it on the Sunday had been an article of the Faith. Our Adversaries also confess their custome were at this day  
lawful

lawful but for the determination of the Church. *Theophilus Cæsariensis* an Ancient Father, tells how the French Church in those dayes, *alwayes kept it on the 8th. Calends of April*; which is the 25. of March what day of the week soever it fell; because *Christ arose on that day*. And with us the old Britains and Scots Celebrated it not on that day is now used; whereby it is cleere that the holding of Easter on such a day is not *Catholick*. And whereas the *Fugit* sayes, *the Celebrating it on a Sunday is not contained in the Scripture*, he sayes truly; yet the Church of Rome maintaining that Order in old time, thought otherwise, as he may see in a Councel holden about that matter in Pope *Victor's* time, where the Scripture is roundly alledged for it against the *Asian Bishops*. Thus far Dr. *John White*.

There are others which propose this way, and reason, *Quod Pascha immutatio non Cyclis Temporarijs, sed Astronomicis regulis calculatur.*

And there are them likewise that prescribe this Rule, That the time to come might be distributed into Ages, or Hundreds of years, and to every such centenary of years, to assign the seat, place, or time of the *Æquinoxes*, &c. from accurate Astronomical Tables, (which now are not wanting) and from thence to bound the Limits of *Easter*, in imitation of *Dionysius* before remembered, and to set thereto every of the Golden Numbers (again refined) as he did, drawn from the same Tables, to point out the New Moones, the which limits or bounds might be extended to two or three Ages without any mutation or change: And in my opinion

nion (under favour) this is the most regular way, and agreeing to the primary institution; but it is not for me to meddle in this matter.

There is but one God, one Christ Jesus, who died for all the World; there ought to be but one Faith, one way of Worship; there is a *Catholick* Church, which I believe; and though the *Gregorian* Accompt be received in *Italy, Spain, France*, most part of *Germany*, and many other places, yet that makes it not *Catholick* or Universal. I could wish all would conform, and that at one time, all the Churches of God, all the people in the World might be of one mind, and the Celebration of the Holy Feasts might be at one time in their proper seasons, and that at once in their Prayers, they might all say, *Amen, Amen, Amen.*

I might here conclude this Discourse with *Martial.*

*Non deerunt tamen hac in Urbe forsan,  
Unus vel duo, tresque quaterve,  
Pellem rodere qui velint caninam.*

*Nam vulgus est suspicax, et pleraque in malam partem interpretatur.* But because our Calender or Accompt concerning the matter discoursed of, is uncorrected, and for ought I know is likely so to continue: *Et quia sint nonnulli qui existimarunt Calendarium nulla reformatione egere; quod dies Domini gloriosus imminet, et communes temporum observationes, puta Annales, hoc modo sine necessitate turbentur.*

I have thought fit to undeceive all such, who think we are in the wrong, and keep not *Easter*, and the other Feasts aright, and therefore I have composed



poſed ſuch neceſſary Rules & Appendices, for the finding out of Eaſter, and the other moveable Feaſts, as will ſerve the purpoſe very well, till Authority ſhall command, and ordain otherwiſe; and theſe Rules and Tables made ſo eaſie, that the meaneſt Capacity may underſtand them in both Accompts, viz. in the *Julian* or *Engliſh* Accompt called the old Stile, and in the *Gregorian*, *Lilian*, or *Roman* Accompt called the new Stile, which is ten daies before ours. And thus they follow for both Calenders.

For the finding out of the Feaſt of Eaſter, &c. in the *Engliſh* Calender, there are theſe things to be conſidered; the Golden Number, the Epact, and the Dominical Letter, what they be hath been a long time known, and may be read in many Books extant; but my purpoſe is now to find them for our preſent and future uſe.

The reaſon why I begin 1653. is, becauſe in that year the Golden Number was (1) one, and it ſucceſſively in 19. years ſpace finiſheth its circuit, and begins again; for when it is ended, I begin it again with

*A Table to find the Golden Number and Epact for ever, in the Engliſh, or if you will the Julian or old Accompt.*

Anno Domini	1653	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Golden Num.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
The Epact	11	12	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29

with (1) 1672. where I placed 1653. and ſo forward, and thus doing, the Table is perpetual, the uſe whereof ſhall follow by and by.

Next followeth the Dominical or Sunday Letter, and it is alwayes one of theſe ſeven Letters.

A B C D E F G.

Which do ſhew the Lords day, or Sunday all the year, unleſs it be in Biſſextile, or Leap-year, for then there be two Dominical Letters, whereof the firſt in the enſuing Table ſerveth from the beginning of *January* to *St. Matthias Eve*, and the other Letter ſerveth to the years end; as this year 1664. **CB** are Dominical Letters; **C** ſerving from the beginning of *January* to *St. Matthias Eve*, the 24. of *February*, on which day is the Letter **F**, and is ſo again the 25. day, by which meanes **B** comes to be the Sunday Letter, (for all the year after) and ſo falls on the 28. of *February*, and it is the firſt Sunday in Lent, or *Quadrageſima*, or that which the Church calls *Invocavit*, being forty dayes from *Eaſter*, which the Church recounts in remembrance of the forty dayes *Mofes* faſted, when he received the Lawes from God, but chiefly becauſe Chriſt faſted ſo many dayes before he was tempted by the Devil, and becauſe the Actions of Chriſt ſhould be inſtructions to us; therefore we ſhould endeavour to faſt ſo many dayes; But Oh the frailty of man! which of us can Faſt forty Houres?

But for your more eaſe behold the enſuing Table where the Cycle of the Sun begins with one, and  
ends

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ends with 28. for in ſo many years the ſaid Cycle makes its variations, unto which is annexed the year of our Lord, and the Sunday Letter, and when thoſe years are expired you muſt begin again, as you did in the Golden Number, and Epact.

The reaſon why I begin with 1644. is the ſame with that of the Golden Number, becauſe that year the Cycle of the Sun is one, and ends with 28. in the year 1671. ſo that in the year 1672. it begins with one again, & ſo forward; and this Table is likewise perpetual in the *Engliſh* Calendar if it be not reformed, or Authority command to the contrary.

*A perpetual*

*A perpetual Table for to find out the Cycle of the Sun, and the Dominical Letter in the Engliſh Accompt, or Old Stile.*

Anno Dom.	1644	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Cycle of ſ.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
D. min. Let.	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A

*A Perpetual Table for the finding out of Easter  
in the English Accompt, if it remain  
as it is Unreformed*

The Dominical or the Sunday Letter.							
Golden Num.	A	B	C	D	E	F	G
1	9 Apr.	10 Apr.	11 Apr.	12 Apr.	6 Apr.	7 Apr.	5 Apr.
2	26 Mar.	27 Mar.	28 Mar.	29 Mar.	30 Mar.	31 Mar.	1 Apr.
3	16 Apr.	17 Apr.	18 Apr.	19 Apr.	20 Apr.	14 Apr.	15 Apr.
4	9 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.
5	26 Mar.	27 Mar.	28 Mar.	29 Mar.	23 Mar.	24 Mar.	25 Mar.
6	16 Apr.	17 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	15 Apr.
7	2 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	31 Mar.	1 Apr.
8	23 Apr.	24 Apr.	25 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.
9	9 Apr.	10 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	8 Apr.
10	2 Apr.	3 Apr.	28 Mar.	29 Mar.	30 Mar.	31 Mar.	1 Apr.
11	16 Apr.	17 Apr.	18 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.
12	9 Apr.	10 Apr.	11 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.
13	26 Mar.	27 Mar.	28 Mar.	29 Mar.	30 Mar.	31 Mar.	25 Mar.
14	16 Apr.	17 Apr.	18 Apr.	19 Apr.	13 Apr.	14 Apr.	15 Apr.
15	2 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.
16	20 Mar.	27 Mar.	28 Mar.	22 Mar.	23 Mar.	24 Mar.	25 Mar.
17	16 Apr.	10 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	15 Apr.
18	2 Apr.	3 Apr.	4 Apr.	5 Apr.	30 Mar.	31 Mar.	1 Apr.
19	23 Apr.	24 Apr.	18 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.

There



There are divers other Tables extant in many Authors, all tending to the finding out of *Easter* in the *English* Accompt; but I have made use and choice of this, not so much for the facility thereof, but for the Antiquity and the reception thereof in the Church of *England*: It hath been used time out of mind, and annexed to the Common Prayer Book ever since the compiling thereof, in King *Edward* the Sixths time, *Queen Elizabeth*, King *James*, King *Charles* the First, and since his Majesties happy Restauration King *Charles* the Second now reigning, whom God preserve; and is now Printed in the Large Common Prayer Book used in the Church, Printed 1662 and in lesser Volumes, now used in the Church of *England*; and therefore I hope it is no offence to make use of the same, which if those busie bodies, or Find-faults (that lately raised a Rumour that the Holy Feast of *Easter* was mistimed, or not rightly placed in the Almanacks published this year 1664.) had perused, there had been no such buzzing in the peoples heads; and I might have spared my labour. But enough of this.

In the beginning of this Discourse, I told you that the Canon, or Rule of the Council of *Nice*, for the finding and celebrating of *Easter*, was this, That the Equinoctial day should be alwaies held on the 21. of *March*, and that the Sunday, or Lords day which next followed the Full Moon, which was next after that 21. of *March*, should be *Easter* day; but if that full Moon should happen on a Sunday, then the next Sunday after that should be *Easter* day: I shewed you also the Reasons of this Canon or Rule,

and you may know that although all the moveable Feaſts depend upon *Eaſter*, yet *Eaſter* doth not depend upon the one and twentieth day of *March*; for although with them and in thoſe dayes (which is now above 1300. years ſince) it was a true and good rule, it will not hold in the finding of *Eaſter* in the *English* Accompt in our dayes, neither is it calculated for the Meridian of Great Brittain, becauſe with us, the Equinox is about the 10th. or 11th. of our *March*, and about 134. years hence, it will be the 9th. day; and in every ſuch ſpace of time, it will anticipate or go back a day, as before I hinted in the Diſcourſe.

You muſt alſo know, that the Terms or bounds of *Eaſter* in both Accompts is ever between the 22. of *Mar.* & the 25. of *Apr.* incluſively in their reſpective Calenders, according to the Verſes following; and in the general Table, for the finding of *Eaſter* day, obſerve, that as oft as the Dominical Letter is **D** and the Golden Number 16. in the *English* Accompt, ſo often *Eaſter* day will be the 22. of our *March*; So alſo in the *Roman* Accompt, as often as the Dominical Letter is **D** with them, and the Epact 23. ſo often *Eaſter* day will be the 22. of their *March*, and this is the loweſt it can fall in either of the Accompts. In the *English* Accompt it will happen 1668. and in the *Roman* Accompt 1693. ſo likewiſe in the *English* Accompt when the Dominical Letter is **C** and the Golden Number 8. *Eaſter* day with us will be the 25. of our *April*, and that will not be till the year 1736. ſo alſo in the *Roman* Accompt when the Dominical Letter is **C** and the Epact 24.  
or

or 25. then Eaſter day with them, will be the 25. of their April, and that will be 1666. and again 1734. and it is the higheſt it can be in both Accompts. I have wholly ſhewn the truth, and as brief as could be.

I have learned from St. *Auguſtine in libro de agone Chriſti, qui veritatem occultat, et qui prodit mendacium, interque reus eſt: ille qui prodeſſe non vult, iſte qui nocere deſiderat.* I have heard likewise, that he that follows truth too cloſe at the heeles, may chance to have his teeth beat out of his head for his paines.

Concerning the aforeſaid Limits or Bounds for Eaſter, obſerve theſe following Verſes, agreeable to both Accompts.

*Paſcha bis undenam Martiſ non prævenit unquam,  
Vicenam ac quintam poſt nec Aprilis abit.*

The *Engliſh* in ſhort is, that Eaſter day never happens the 21. of *March*, nor the 26. of *April*, but all the intermediate dayes it may, which I ſhall ſhew fully in a Table for both Accompts by and by.

I confeſs I have ſtept a little aſide, but there was a neceſſity therefore; all I have ſaid is truth. Truth may be blamed, *Et veritas a vulgo ſolet eſſe varijs ſermonibus diſputata.* I will arm my ſelf with this Chronogram, *No LI TIMere quia non ConfUnDerIs,* *Eſa. 54. 4.* And now I return to ſhew the uſe of the foregoing Table for the finding of Eaſter in our Account in *England*.

Fiſt, find the Golden Number in the Table for that purpoſe for the year propoſed, and then the Dominical Letter in the Table following for the ſame year, and theſe being thus found in the little

ſquare Table beforegoing, over againſt the Golden Number, and under the Dominical Letter in the Collateral line, is the day of *Eaſter*. As for Example, this year 1664. in the Table for that purpoſe, the Golden Number is 12. and in the following Table, the Dominical Letters for the ſame year are **CI** becauſe it is Leap-year; the firſt Letter, viz. **C** ſerves from the beginning of *January*, as before is ſaid, to the 24. of *February*, and the other Letter, viz. **I** is Sunday Letter from thence all the year; ſo then finding in the little ſquare Table the Golden Number 12. and under the Dominical Letter **I** I find 10. *April*, which tells you that day is *Eaſter* day in the *Engliſh* Accompt, and it is not miſtaken in any Almanack or Ephemerides printed for this year 1664. that I know of, and therefore I hope their mouthes will be ſtopt that raiſed the noiſe, and no more be heard or ſaid of this matter.

There is a Rule to find Shrove Tueſday, and conſequently *Eaſter* and the reſt of the moveable Feaſts, but it is not conſtant; the Rule is this, ſeek the change of the Moon in *February* for any year, and the next Tueſday after is Shrove Tueſday; but if it change on the Tueſday, then the next Tueſday following is Shrove Tueſday, then the next Sunday is the firſt Sunday in Lent, ſix Sundayes after is *Eaſter* day, &c. But this Rule failes ſometimes; for in the year 1671. the Moon doth not change in *February*, but on Wedneſday the firſt of *March*, ſo that Shrove Tueſday that year is the 7<sup>th</sup>. of *March*, and *Eaſter* day the 23. of *April*, therefore we muſt ſeek ſome other Rule.



The *Romans* do ſay, they do obſerve their *Eaſter* and the moveable Feaſts, both according to Gods Commandment, and according to the Ediſt in the Councel of *Trent*, the truth whereof I will not diſpute, but leave it to be diſcuſſed by the Learned; my intent herein is how to find it, that Merchants and others Trading beyond Sea, where it is moſtly uſed, may benefit themſelves thereby; for I think it will never be received in *England*; and therefore to have their *Eaſter*, you muſt firſt find the Epact, (for the Golden Number in that behalf is rejected by them) and yet their Epact often miſſes a day, ſometimes two, and ſeldome hits truly the day of New Moon, even as with us it doth. And therefore to find out the Epact, you muſt firſt find out the Golden Number in this ſide Table, and under it is the Epact for the propoſed year, which is in uſe for the finding out of *Eaſter* in the *Roman* Accompt, and theſe agree to the year 1700. the Table is in the margin.

When theſe years are expired, begin 1672. with the Golden Number 1. and ſo forward with

C 3 the

*Tables for the finding out of Eaſter, &c. in the Foreign beyond Sea, Roman, Liliun, Gregorian, or new Accompt.*

Anno Domini	1653	54	55	56	57	58	59	1660	61	62	63	64	65	66	67	68	69	1670	71
Golden Num.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
The Epact	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19

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the Epact as it is here till 1700. after which time subtract 11. from our Epact in the first Table belonging to our Account, and then you shall have the *Roman* Epact.

The use of these two Tables in finding of *Easter* and the other Moveable Feasts, is first to find the Epact for the proposed year, and then the Dominical Letter for the same year, (which you shall seek in the following Table, which I have so contrived) and it will shew you *Easter* and the other Moveable Feasts in both the *English* and *Roman* Account very Artificially for ever, if Authority command not otherwise.

You must remember that this last small Table for the *Roman* Account serveth to the year 1700. and then because it is Leap-year, the Dominical Letter changes, and in that year the Dominical Letter is *C*, and thus for three Centenaries of years it must do by the *Gregorian* Contrivement, of which more in time convenient.

The general Table for both Accounts followeth.

The

Now to find the moveable Feasts in the *Roman* account, you must find their Dominical Letter, likewise as in the following Table.

Anno Dom.	1644	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Cycle of Sol.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Dominical Letter	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D

The uſe of this Table is very eaſie; you muſt firſt know if it be Leap-year, (as before you have been taught) if Leap-year, you muſt uſe the firſt of the Dominical Letters from the firſt of *January* to the 24. of *February*, together with the Golden Number in the *Engliſh* Accompt; after that you muſt uſe the ſecond Letter throughout the year. As for Example, this year 1664. (for we begin in *January*) it being Leap-year, the Dominical Letters are **CB**, and the Golden Number 12. I look for **C** in this Table, and over againſt the Golden Number 12. and in the Collateral line over againſt them is 7. *February* for *Septuageſima* Sunday, and 8. weeks, two dayes between *Chriſtmas* and *Shrove-Sunday*: Then I take the other Letter **B** and over againſt it I look the Golden Number 12. and in the Collateral line I find 10. *April* *Eaſter* day, 19. *May* *Aſcenſion* day, 29. *May* *Whitſunday*; 24. Sundayes after *Trinity*, and the firſt Sunday in *Advent* the 27. of *November*. Thus much for the *Engliſh* Accompt.

But in the *Roman* Accompt, you muſt find their Dominical Letters and the Epact; this Year 1664. the Dominical Letters with them are *FE*, and the Epact is 2. the firſt Letter *F* I look in the Table, and over againſt it the Epact 2. and in the Collateral line, it tells you their *Septuageſima* is their tenth of *February*, and that there is 8. Weeks, 5. Dayes betwixt their *Chriſtmas* and their *Shrove-Sunday*; then I take the other Letter *E*, and the Epact 2. and in the Collateral line, it tells you their *Eaſter* is the 13. of their *April*; *Aſcenſion* day 22. of their *May*, *Whitſunday* the firſt of their *June*, and 24. Sundayes after *Trinity*, and the firſt Sunday in *Advent*, the 30. of their *November*; you muſt remember that they reckon ten dayes before us in their Accompt all the Year long,

## A Table for the Moveable

Domin. Letter.	Golden Number for the English Account.	The Epact for the Roman Account.	Septuagesima Sunday.	Distance Between Christmas and Shrove-Sunday.	
				Weeks	Days.
D	16.	23.	18 Janu.		
	2. 5. 10. 13.	21. 19. 18. 16.	25 Janu.	5.	3.
	4. 7. 12. 15. 18.	15. 13. 12. 10.	1 Febru.	6.	3.
	1. 6. 9. 17.	8. 7. 5. 4. 2.	8 Febru.	7.	3.
	3. 8. 11. 14. 19.	1. 29. 27. 26. 24.	15 Febru.	8.	3.
E	5. 16.	23.	19 Janu.	5.	4.
	2. 10. 13.	21. 19. 18. 16. 15.	26 Janu.	6.	4.
	1. 4. 7. 12. 15. 18.	13. 12. 10. 8.	2 Febru.	7.	4.
	6. 9. 14. 17.	7. 5. 4. 2. 1.	9 Febru.	8.	4.
	3. 8. 11. 19.	29. 27. 26. 24.	16 Febru.	9.	4.
F	5. 16.	23. 21.	20 Janu.	5.	5.
	2. 7. 10. 13. 18.	19. 18. 6. 15.	27 Janu.	6.	5.
	1. 4. 12. 15.	13. 12. 10. 8. 7.	3 Febru.	7.	5.
	3. 6. 9. 14. 17.	5. 4. 2. 1.	10 Febru.	8.	5.
	8. 11. 19.	29. 27. 26. 24.	17 Febru.	9.	5.
G	5. 13. 16.	23. 21.	21 Janu.	5.	6.
	2. 7. 10. 18.	19. 18. 16. 15. 1.	28 Janu.	6.	6.
	1. 4. 9. 12. 15.	12. 10. 8. 7.	4 Febru.	7.	6.
	3. 6. 14. 17.	5. 4. 2. 1. 29.	11 Febru.	8.	6.
	8. 11. 19.	27. 26. 24.	18 Febru.	9.	6.
A	2. 5. 13. 16.	23. 21. 19.	22 Janu.	6.	0.
	7. 10. 15. 18.	18. 16. 15. 13. 12.	29 Janu.	7.	0.
	1. 4. 9. 15.	10. 8. 7. 5.	5 Febru.	8.	0.
	3. 6. 11. 14. 17.	4. 2. 1. 29.	12 Febru.	9.	0.
	8. 19.	27. 26. 24.	19 Febru.	10.	0.
B	2. 5. 13. 16.	23. 21. 19. 18.	23 Janu.	6.	1.
	4. 7. 10. 15. 18.	16. 15. 13. 12.	30 Janu.	7.	1.
	1. 9. 12. 17.	10. 8. 7. 5. 4.	6 Febru.	8.	1.
	3. 6. 11. 14.	21. 29. 27. 26.	13 Febru.	9.	1.
	8. 19.	24.	20 Febru.	10.	1.
C	2. 5. 10. 13. 16.	23. 21. 19. 18.	24 Janu.	6.	2.
	4. 7. 15. 18.	16. 15. 13. 12. 10.	31 Janu.	7.	2.
	1. 6. 9. 12. 7.	8. 7. 5. 4.	7 Febru.	8.	2.
	3. 11. 14. 19.	21. 29. 27.	14 Febru.	9.	2.
	8.	24. 23.	21 Febru.	10.	2.



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Δ I

## Feasts in both Calenders.

Easter Day.	Ascension Day.	Whitun- day.	Sundays after Trinity.	First Sunday in Advent.	
22 Mar.	30 April.	10 May.	27	29	November.
19 Mar.	7 May.	17 May.	20	29	
5 April.	14 May.	24 May.	23	29	
12 April.	21 May.	31 May.	24	29	
19 April.	28 May.	7 June.	23	29	
23 Mar.	1 May.	11 May.	27	30	November
30 Mar.	8 May.	18 May.	26	30	
6 April.	15 May.	25 May.	24	30	
13 April.	22 May.	1 June.	24	30	
20 April.	29 May.	8 June.	24	30	
24 Mar.	2 May.	12 May.	7	1	December.
31 Mar.	9 May.	19 May.	6	1	
7 April.	16 May.	26 May.	25	1	
14 April.	23 May.	2 June.	24	1	
21 April.	30 May.	9 June.	23	1	
25 Mar.	3 May.	13 May.	27	2	December.
1 April.	10 May.	20 May.	26	2	
8 April.	17 May.	27 May.	25	2	
15 April.	24 May.	3 June.	24	2	
22 April.	31 May.	10 June.	23	2	
26 Mar.	4 May.	14 May.	27	3	December.
2 April.	11 May.	21 May.	26	3	
9 April.	18 May.	28 May.	25	3	
16 April.	25 May.	4 June.	24	3	
23 April.	1 June.	11 June.	23	3	
27 Mar.	5 May.	15 May.	26	27	November.
3 April.	12 May.	22 May.	25	27	
10 April.	19 May.	29 May.	24	27	
17 April.	26 May.	5 June.	23	27	
24 April.	2 June.	12 June.	22	27	
28 Mar.	6 May.	16 May.	26	28	November.
4 April.	13 May.	23 May.	25	28	
11 April.	20 May.	30 May.	24	28	
18 April.	27 May.	6 June.	23	28	
25 April.	3 June.	13 June.	22	28	

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And you muſt know that in both Accompts reſpectively,

{	Septuageſima	{	Sunday, is	{	9. Weeks.	{	bef. Eaſter
	Sexageſima				8. Weeks.		
	Quinquageſima				7. Weeks.		
	Quadrageſima				6. Weeks.		

{	Rogation Sunday	{	Is	{	5. Weeks.	{	after Eaſter.
	Ascenſion Day				40. Dayes.		
	Whitſunday				7. Weeks.		
	Trinity Sunday				8. Weeks.		

*Corpus Chriſti* is the next Thurſday after  
Trinity Sunday.

I have no more to ſay; I ſubmit to Authority.  
*Appello Regem, qui Caput eſt Eccleſiæ, ſub Chriſto, ſu-  
per omnes perſonas, omnibus in cauſis, tam Eccleſiaſticis,  
quam Politicis, in his ſuis Regnis et Ditionibus.*

*Aſtra Deo nil majus habent, Angli neque Carlo.*

*Carolus Anglos Rex, ſed regit Aſtra Deus.*

*Auſcultantque Dei mandatis ſydera Cæli;*

*O ſerviremus nos, velut Aſtra Deo.*

*Quam bene dum Caput eſt ſalvum, ſalva omnia membra,*

*Ergo ut Vivatis Membra, fovete Caput.*

A Temporary Table for the time of *Easter* in both Account, with their difference in Days.

Anno Dom.	Easter Day in the Roman Account.	Easter Day in the English Account.	Difference of Days between them, besides the ten days throughout the year.
1664	13 April.	10 April.	7
1665	5 April.	26 March.	0
1666	25 April.	15 April.	0
1667	10 April.	7 April.	7
1668	1 April.	22 March.	0
1669	21 April.	11 April.	0
1670	6 April.	3 April.	7
1671	29 March.	23 April.	35
1672	17 April.	7 April.	0
1673	2 April.	30 March.	7
1674	25 March.	19 April.	35
1675	14 April.	4 April.	0
1676	5 April.	26 March.	0
1677	18 April.	15 April.	7
1678	10 April.	31 March.	0
1679	2 April.	20 April.	28
1680	21 April.	11 April.	0
1681	6 April.	3 April.	7
1682	29 March.	16 April.	28
1683	18 April.	8 April.	0
1684	2 April.	30 March.	7
1685	22 April.	19 April.	7
1686	14 April.	4 April.	0
1687	30 March.	27 March.	7
1688	18 April.	15 April.	7
1689	10 April.	31 March.	0
1690	26 March.	20 April.	35

A Temporary Table for the time of *Easter*, in both Accompts, with their difference in Days.

Anno Dom.	Easter Day in the Roman Accompt.	Easter day in the English Accompt.	Difference of dayes be- tween them, besides the ten dayes through out the year.
1691	15 April.	12 April.	7
1692	6 April.	27 March.	0
1693	22 March.	16 April.	35
1694	11 April.	8 April.	7
1695	3 April.	24 March.	0
1696	22 April.	12 April.	0
1697	7 April.	4 April.	7
1698	30 March.	24 April.	35
1699	19 April.	9 April.	0
1700	11 April.	31 March.	0
1701	27 March.	20 April.	35
1702	16 April.	5 April.	0
1703	8 April.	28 March.	0
1704	23 March.	16 April.	35
1705	12 April.	8 April.	7
1706	4 April.	24 March.	0
1707	24 April.	13 April.	0
1708	8 April.	4 April.	7
1709	31 March.	24 April.	35
1710	20 April.	9 April.	0
1711	5 April.	1 April.	7
1712	27 March.	20 April.	35
1713	16 April.	5 April.	0
1714	1 April.	28 March.	7
1715	21 April.	17 April.	7
1716	12 April.	1 April.	0
1717	28 March.	21 April.	35



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A Temporary Table for the time of *Easter* in both Accompts, with their difference in Days.

Anno Dom.	Easter Day in the Roman Accompt.	Easter Day in the English Accompt.	Difference of Days.
1718	17 April.	13 April.	7
1719	9 April.	29 March.	0
1720	31 March.	17 April.	28
1721	13 April.	9 April.	7
1722	5 April.	25 March.	0
1723	28 March.	14 April.	28
1724	16 April.	5 April.	0
1725	1 April.	28 March.	7
1726	21 April.	10 April.	0
1727	13 April.	2 April.	0
1728	28 March.	21 April.	35
1729	17 April.	6 April.	0
1730	9 April.	29 March.	0
1731	25 March.	18 April.	35
1732	13 April.	9 April.	7
1733	5 April.	25 March.	0
1734	25 April.	14 April.	0
1735	10 April.	6 April.	7
1736	1 April.	25 April.	35
1737	21 April.	10 April.	0
1738	6 April.	2 April.	7
1739	29 March.	22 April.	35
1740	17 April.	6 April.	0
1741	2 April.	29 March.	7
1742	25 March.	18 April.	35
1743	14 April.	3 April.	0

A Tempora y Table for the time of *Eaſter* in both Accompts, with their difference in Days.

Anno Dom.	Eaſter Day in the Roman Accompt.	Eaſter Day in the Engliſh Accompt.	Differe. of Days.
1744	5 April.	25 March.	0
1745	18 April.	14 April.	7
1746	10 April.	30 March.	0
1747	2 April.	19 April.	28
1748	14 April.	10 April.	7
1749	6 April.	26 March.	0
1750	29 March.	15 April.	28
1751	11 April.	7 April.	7
1752	2 April.	29 March.	7
1753	22 April.	11 April.	0
1754	14 April.	3 April.	0
1755	30 March.	23 April.	35
1756	18 April.	14 April.	7
1757	10 April.	30 March.	0
1758	26 March.	19 April.	35
1759	15 April.	11 April.	7
1760	8 April.	26 March.	0
1761	22 March.	15 April.	35
1762	11 April.	7 April.	7
1763	3 April.	23 March.	0
1764	22 April.	11 April.	0
1765	7 April.	3 April.	7
1766	30 March.	23 April.	35
1767	19 April.	8 April.	0
1768	3 April.	30 March.	7
1769	26 March.	19 April.	35

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*Johannes Weems. Olaus Worm.*

*Doctor Johannes White.*

*Cum multis alijs.*

*Candido Lectori.*

*Perbrevis hic liber eſt, ſi ſpectes Verba: ſed amplius,*

*Si ſpectes rerum pondus, habendus erit.*

*Exiguum fructu, ſi tu metiare libellum,*

*Exiguus minime jam reputandus erit:*

*Ne dubites igitur paucos expendere nummos,*

*Ut tibi quod proſit candide lector emas.*

*Soli Deo Gloria.*

*F I N I S.*

